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The DUTY and WISDOM of remembering past
DANGERS and DELIVERANCES:

A
Thanksgiving SERMON
FOR THE
SUPPRESSION
OF THE
Late UNNATURAL REBELLION;

PREACHED

At the Cathedral Church of *Worcester*,

ON

Thursday the 9th of October, 1746.

BY

ISAAC, *Lord Bishop of* WORCESTER.

Published at the Request of the Right Worshipful the MAYOR and
CORPORATION, and other Principal CITIZENS.

The FOURTH EDITION.

With a *Preface*, containing some REFLECTIONS
suited to the present Situation of PUBLIC AFFAIRS.

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P R E F A C E.

THE present Situation of *Great-Britain*, and its dependent Colonies, when a great Popish Power is meditating the total Destruction of both, certainly demands the Attention of every Member of this free and Protestant Country; of those in particular whose Duty it is, in pursuance of the Apostle's Injunction, *to wait upon Exhortation.*

It may not therefore be improper to bring into View the Facts formerly represented in the following Pages, with a Continuation, in order to give greater Weight to any *Exhortations* suited to the present Juncture. A Juncture! wherein the Possessions, the Commerce, the Liberty, the Religion of our Country, are devoted as one grand Sacrifice to inveterate Envy and boundless Ambition; and prodigious Armaments accordingly prepared to reduce this independent Kingdom to the ignominious and wretched Condition of——a Province to *France*!

With a View to derive Assistance from the Zeal of Popery in *Britain* and *Ireland*, the *French* Court will probably make Declarations in Favour of a *Popish* Pretender to the *British* Throne, and assign his abjured and groundless Pretensions as one Reason for a hostile Invasion; equally valid indeed with every other Indignity and Injustice which has been offered by that Court to the Crown and Possessions of *Britain*.

One remarkable Instance has *already* appeared of friendly Connection between *France* and *English* Papists, as the foreign Gazettes inform us: *De Bourdeaux le 12 Mars.*

Les Anglois etablis ici ont obtenu la Permission d'y rester jusqu'au 15 du Mois prochain, & ceux d'entre eux qui professent la Religion Catholique ont le Choix de demeurer ou de se retirer; on leur laisse à ces deux Egards une entiere Liberté.

This Indulgence of the *French* Government proceeds merely from *particular* Confidence in *English* Catholics; for had it arisen from any general Views of continuing Commerce, &c. the Permission would have been general, without this *early* Specimen of Partiality.

In the last Rebellion, when no foreign Force appeared to support the Cause of Jacobitism, which is the Cause of Popery, the Papists, being under *one* Rule and Direction, continued, *very remarkably*, in a State of *public* Inactivity. But should the Interposition and Interest of the Court of *France*, which is very powerful, obtain any Bulls or Injunctions; or should the Policy of a *Romish* Conclave think this a proper Opportunity to throw the Weight of *English* Popery into the *French* Scale, in order to subdue Heretics, and reduce *England* to its former Subjection; what is to be expected? The more polite Part of the Papists, Persons of Birth and Fortune, might perhaps, no more than Soldiers in an Army, desire to be engaged in a disagreeable Service, while yet they *must* both unavoidably obey their respective Commanders. In either Case Disobedience is fatal. As for the lower Part of the Papists, the zealous Vulgar of that Persuasion; artful Confessors, with which this Nation abounds, would easily engage them in every outrageous Act of Violence and Fury, which Bigotry, animated by the most exalted Hopes, could perpetrate, for their imagined holy Mother the Church, not without Views of some Advantage from the Plunder of heretical Property.

A genuine Son of the Church of *Rome*, where the Extirpation of Heresy, and the Advancement of the Catholic Cause are concerned, is not *sui Juris*: Submission is his
Duty

P R E F A C E.

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Duty at all temporal Hazards, and private Judgment no Part of his Province. A Refusal of Absolution, or a Sentence of Excommunication, will secure Obedience. Hence Friendship, Kindred, Country, have fallen a Sacrifice to this dire Superstition. What were the Massacres of *Ireland* and *Paris*, and many other Instances of treacherous Cruelty? Heretics may as well be destroyed by an appointed Insurrection, as by the horrid Murders of an Inquisition, or by those severe Punishments and Executions now inflicted in *France*.

Any Address therefore to the Members of the *Romish* Communion is certainly vain, while they continue such; and of course under the Persuasion that the highest Act of Merit in themselves, as well as the most important Benefit that can be conferred on their native Country, is the Abolition of Heresy, and reconciling this Kingdom to the true Church, in which alone Salvation can be obtained. 'Tis impossible, however, to avoid wishing that every Member of the Church of *Rome* would seriously compare the Maxims, the Genius, and Cruelty of Popery, with the meek and unpersecuting Spirit of the Gospel. Papal BULLS themselves, compared with the benign Nature of the Christian Religion, which in *Meekness* instructs those that oppose themselves, would thus prove a sure Antidote against the Malignity of Popery, and a very proper Means to recover those, who have unhappily embraced that dangerous and unchristian, because persecuting, Superstition.

Thus the Case stands with respect to the Popish Inhabitants of *Britain* and *Ireland*, which is represented without any Intention to create Hardships or Trouble to them, but to justify any necessary proper Caution with regard to ourselves.

As to *British* Protestants, it is scarce to be imagined, that one individual Person, really intituled to that Character, can entertain a Wish that the Arms of *France* may
be

be attended with Victory in any Part of the Globe; much less that a *French Invasion* of this Island may prove successful, even tho' it should introduce a *Viceroy*, to whom otherwise, by some very unhappy Prejudices, there might not be an entire Disinclination.

The present Question concerns our valuable Possessions, our Commerce, our Freedom, our very Being as a Kingdom; and does not relate to any Disputes upon the internal Nature of our Constitution, or a supposed indefeasible Title of Succession, or Impossibility of Forfeiture by the highest and most arbitrary Acts of Oppression and Tyranny. In one word, the only Point in Dispute is plainly this, Whether the imperial Crown of *Britain*, with its Dominions and Colonies, shall continue independent, or be held in Vassalage of *France*? A Conquest by a *French* Force could not fail to place us in slavish Subjection to a *French* Governor; though possibly, and it is only possible, this Substitute, *whoever* he might be, would be graciously permitted to *call* himself—a King.—

This Indulgence might be granted as a Reward for entering into a base Confederacy with the determined Enemy of our Country; but what dreadful Rapine, Devastation, and Slaughter, would ensue; when implacable Hatred, the Insolence of Victory, and Maxims of *French* Policy, were compleating the Ruin of a Nation that had always proved so formidable an Obstruction to the long projected Scheme of unrivalled Grandeur and Power!

What then remains for Protestants and *Britons*, but, in humble Dependence upon the divine Protection (which has been our Defence in former Times of Danger) to exert our utmost united Strength and Prowess; to bury in deep Oblivion all little Distinctions, the Name, the very Thought of Party; in some Degree, perhaps, an almost unavoidable Result of a free Constitution. But at this most important Crisis, let us only remember that we are Countrymen, Fellow-subjects, Fellow-protestants, united

in one common Interest, and now involved in one common Danger, which is no less than infamous Slavery, and the total Ruin of that common Parent our dear Country. Thus shall our presumptuous Enemy feel the just Indignation of injured *Britons*, and by full Conviction be assured that we all equally detest *French* Usurpation and Encroachments; and that *every* Protestant Subject, without Exception, is an *Englishman* against FRANCE.

To excite and preserve this necessary Union among *British* Protestants, and to detect the Arts employed to disguise and conceal the real persecuting Spirit and unvariable Cruelty of Popery, even where it bears the gentlest Aspect; and to prove, beyond Contradiction, the firm and zealous Attachment of the Pretender and his Family to the Cause of Popery, was the Design of the following Representation made in the Year 1750.

Whether it proceeds from a continual Succession of new Ideas, or mere Inattention and natural Forgetfulness; the Fact is certain, that Impressions made by past Dangers, tho' justly formidable while present, soon wear out of the Minds, even of the Spectators themselves. It must therefore appear less wonderful, that the unchristian and inhuman Executions perpetrated in the bloody Reign of Queen *Mary* affect the present Age so little, tho' Popery be still animated by the same merciless Spirit: When the Terrors which our Fathers suffered (of which many living Witnesses remain) from the Efforts of the same cruel Superstition, immediately before the late happy and glorious *Revolution*, are very much forgot or disregarded. To such a Degree is this great Deliverance forgot or disregarded, that even *Protestants*, in pretence at least, and who assume the Name of Friends to Liberty, dispute the Necessity and Utility of that important and merciful Event; of which also the People in general appear but too insensible.

Is it not then to be feared, that the more recent Alarms, occasioned by a wicked Rebellion in the Year 1715, have
lost

lost much of their Force and Influence, both as to pious Gratitude and prudent Precaution? Happy will it be for this Protestant Kingdom, and for the Protestant Interest in general, if a much later Deliverance be not soon buried as deep in Oblivion as many other instructive Events; and the Year 1745, considered with very little more Attention than the most distant and uninteresting Occurrence in *British* History; though we ourselves with great Concern beheld our Country and its well-framed Constitution threatened with total Ruin by an impious Rebellion, which, elated with repeated Success, advanced into the Centre of the Kingdom, and struck the Capital itself with no small Terror!

To create *deeper* and more *lasting* Impressions both of this Danger and Deliverance, public Authority, with great Piety and Wisdom, appointed a solemn and public Acknowledgment of the divine Protection. With the *same* View this plain Discourse was then preached, and is now again re-printed; which, it is hoped, will appear not altogether improper or useless, especially as several Events have *since* occurred, confirming the Positions therein contained. But whether this Re-publication is to be considered as being *instant in Season or out of Season*, must be left to the candid Judgment of serious Protestants. Of all the enormous Crimes the *Jewish* Nation were guilty, none is more severely reprehended than their Forgetfulness of the Goodness of *God their Saviour*! Attempts therefore may be ineffectual, but can scarce ever be *unseasonable*, to *revive* a religious Gratitude, to recall our dissipated Ideas, and raise something of that Warmth of Sentiment upon this interesting Subject; which possibly, as has happened in other great Instances, may already be grown more cool and languid than Piety, Wisdom, or Safety permit.

Still less *unseasonable*, while the active Spirit of Popery, meditating with unwearied Perseverance to reduce this once profitable Kingdom to its former Subjection, fails

not

not to awaken our Caution by loud and repeated Alarms. Every Day gives fresh Conviction, that neither the *intriguing* or *persecuting* Genius of that direful Superstition, *red with the Blood of many Saints*, is at all abated.

It has manifestly appeared *since* the Suppression of the last Rebellion, tho' so little Time has passed,—That Popery is *still* labouring with great Diligence to support its Cause, and increase the Pretender's Interest in this Kingdom.—That the Cause of the Pretender and his Family has been avowedly declared, in the most public and authentic Manner, to be the Cause of Popery.—That Cruelty and Persecution are the unavoidable Consequences of Popish Superstition, and the Influence of Popish Priestcraft. These important Facts confirm by *fresh* Evidence the Observations offered in the following Discourse, and therefore demand a *fresh* Attention.

That the Spirits of the Disaffected might not be entirely depressed by the Extinction of the Rebellion, great Diligence, and every Artifice was employed, soon after that happy Event, to support and diffuse as widely as possible Disaffection to his Majesty's legal and most gracious Government; while, at the same time, the Character of the Popish Claimant of the Throne, with just Reason abjured and proscribed by lawful Authority, was openly celebrated in numerous Panegyrics, of different Forms, diligently dispersed thro' the whole *united* Kingdom.

And, to add most effectually to the Strength of this bad Cause, no Industry, no Expence is spared to increase the *Converts* to Popery, who upon a *proper* Occasion will naturally exert the greatest Zeal. That the Fact is so; that by one Artifice or another great Numbers of Protestant Subjects are seduced at once from the uncorrupted Truth of the Gospel, and their Allegiance to their lawful Prince, admits of no Dispute.

This is effected to a great Degree in many different Parts of the Kingdom, especially where Popish Families
a of

of Consequence reside, by influencing Servants, Labourers, Workmen, Tradesmen, Tenants, by the Marriages of Papists to Protestants, by Bounties, by giving Education to Protestant Children, by obtaining Licences for public Houses where Popish Priests resort, by dispersing a prodigious Number of different Popish Books, printed in *English*, and suited to different Capacities, &c.

BUT THESE LARGE AND POPULOUS CITIES afford the fairest Opportunities for multiplying Profelytes; where the numerous Inhabitants are so little known, and their Dwellings so easily and frequently changed. Daily and convincing Evidence but too fully proves that this Advantage is by no means neglected by the almost incredible Number of Jesuits, Friars, and Monks, who are constantly employed, under various Disguises, and by every mischievous Artifice, to delude the People, and subvert the Constitution. This alarming Fact is fully represented by that wise and pious Prelate, the late excellent Bishop of *London*.

In the Appendix to his *last* Pastoral Letter, particularly directed to the *two great Cities* of his Diocese, he observes,
 “ That there is a People among us, whom we justly
 “ charge with *Idolatry*: That the *Liberties* they have
 “ taken for *some Years past*, have very much exceeded
 “ the Bounds which our Constitution has set them: That
 “ the Exercise of their Religion in *all* Parts of the King-
 “ dom, has been carried on *with much greater Boldness*
 “ *and Openness*, than our Laws allow: That the *Confi-*
 “ *dence of the Priests* in their Attempts to seduce the
 “ Protestant Subjects of the Realm, has been *beyond the*
 “ *Example of former Times*; and that, presuming upon
 “ the Lenity and Tenderness of the Government, they
 “ *have actually perverted* MANY unwary and ignorant
 “ People.

“ By these Arts and Methods, too little observed and
 “ attended to on our Part, have *Strangers* been suffered
 “ to

“ to corrupt our People, and *devour our Strength*; for in
 “ no other Light than that of *Strangers* does our Consti-
 “ tution allow us to consider Papists and Popery. Stran-
 “ gers to us in *Religion*; Strangers in *Government*; and
 “ Strangers in *Interest* and *Design*.—Their *Discipline* is
 “ wholly exercised by Emissaries from *Rome*, set up in
 “ Opposition to the spiritual Governors of the Church,
 “ and acting under the immediate Direction and Autho-
 “ rity of a *foreign Head*.—We are become *Hereticks* and
 “ *Schismatics* in the Account of the Church of *Rome*;
 “ as such, the Sentence of Excommunication is yearly
 “ denounced against us by the Pope, and *our Destruction*
 “ is declared to be a *meritorious Work*; and that all this
 “ is not mere Form and Ceremony, but a *Direction* zea-
 “ lously *pursued* wherever it is *practicable*, we see by the
 “ bloody Inquisitions in some of the Popish Countries,
 “ with the *terrible Persecution* upon the Protestants in a
 “ *neighbouring Nation*.—Far be it from us, to make this
 “ *merciless Treatment* of *our Brethren*, a Rule of our
 “ Carriage and Behaviour towards *theirs*.—But, methinks
 “ these Cruelties towards Protestants in other Nations,
 “ should make the Papists in our own somewhat more
 “ modest and cautious; at least, they ought not to think
 “ themselves entitled thereby to *new* and *unusual* Liber-
 “ ties.—And it were happy for the Nation, and perhaps
 “ for themselves too, if their known Principles in Go-
 “ vernment and Religion were the *only Testimony* of
 “ their Designs. But this is a Happiness not to be hoped
 “ for, while their PRIESTS are so *open* and *barefaced* in
 “ *making Profelytes* of the weaker Sort.—What THEY
 “ gain, WE lose; whatever new Strength or Spirits we
 “ suffer them to get, are all drained out of our own Body.
 “ *Every Profelyte* they make, *immediately* becomes our
 “ professed *Enemy*, not only in *Religion*, but in *Policy*
 “ too; lifting himself at the same time under *two* foreign
 “ Heads, one in the *Church*, and the other in the *State*.

“ And it is generally observed, that such are more *remark-*
 “ *ably active* and *furious* in the Cause they have espoused.
 “ —Every Convert to the Popish Religion becomes im-
 “ mediately a *Zealot* for a Popish Prince.—And as long
 “ as the *Priests* of the Church of *Rome* are so *very busy*
 “ and active in their Work, it can never be an unbe-
 “ coming Part in the Ministers of a Protestant Church,
 “ to lay to Heart the *VISIBLE Increase of Popery*, and to
 “ warn the People how zealous they are in promoting it ;
 “ that so, we may raise an equal Zeal and Concern for
 “ the true Protestant Religion established among us.”

Thus far this reverend Prelate, remarkable for a most exact Care and Diligence in enquiring into the real State of his Diocese, and whose known Prudence and Caution were beyond all Suspicion of advancing a solemn Falshood in a Matter of so high Importance.

His very eminent and worthy Successor, the present Lord Bishop of *London* confirms the Observation of his Predecessor in his late pious and seasonable Letter, where he justly laments as a *great and grievous Evil*, the *GREAT Increase of Popery in this Kingdom*.

His Lordship had before more largely described the Consequences of this growing Evil, in his Sermon at *Salisbury*, 1745.

It were easy to add numberless other Witnesses of great Eminence to confirm this melancholy and alarming Fact. But such Authorities as these want no Support or Comment ; nor need any Thing more be added upon this important Topic. While a subtle and determined Enemy is so much awake, and continually labouring to subvert our Constitution, *by gradually sapping and undermining the Foundations of it*, how fatal may it prove to be quite asleep.

Reflect upon another Event, which speaks aloud (what indeed common Sense could never doubt) the close Con-
 nexion

nexion of the Pretender's Family with the Court and Religion of *Rome*. Whatever groundless Suggestions, as to the young Pretender's Indifference about Religion, were thrown out *, in order to lull weak Protestants into a vain Security, while he was actually pursuing his detestable Enterprise; undoubted Evidence has *since* been given, that the Introduction and Establishment of Popery is unalterably intended by the Introduction of any Branch of the abjured Popish Family.

See a SON of that Family at the Request of the Father, with great Parade, constituted a CARDINAL, in the idolatrous and blood-thirsty Church of *Rome*: Behold him placed, (and indeed with great Justice) as a trusty and zealous Member in a *Romish* Conclave, and thereby fully qualified for a Pope's Legate in *Britain*. Excellent nursing Fathers for a Protestant Church!

This Fact too, was, as usual, at first disowned and ridiculed as a mere Invention †, till it grew too notorious to be any longer denied, became Matter of public Triumph to the Pretender and his Family, and furnished a fair Opportunity, which was not neglected, to express in the strongest Terms and most public Manner, their unalterable Zeal and Gratitude to the Chair of *Rome*. Not content with the usual appointed Assurances of Subjection and Obedience to the Pope, the Cardinal-Pretender, upon this Occasion, voluntarily addressed that Pontiff in the following curious Strain of zealous Submission and Flattery; of which we have a particular Account from *Ratisbon*, 10 *August*, 1747.

“ Most holy Father,

“ My firm Resolution, not to be shaken, to live and
 “ die in *our* holy Religion, as also my *Education* [*N. B.*
 “ his Brother had the *same* Education] and the great Ex-
 “ ample

* See Pag. 6. of the following Sermon.
 Sermon.

† See Pag. 4. of the

“ *ample* of the King my Lord and *Father*, finally the
 “ Remembrance of the Queen my *Mother* of happy Me-
 “ mory, which is always before my Eyes, have made me
 “ take the Resolution to renounce all worldly Views, in
 “ order to devote myself still more effectually to the Ser-
 “ vice of God, by embracing a *State* which is the most
 “ *perfect* of all. [The State and Grandeur of a Cardinal !]
 “ Scarce had your Holiness observed my Inclination,
 “ but you approved it, but you applauded it, and se-
 “ conded me with a *Tenderness* truly paternal.

“ Behold me here present, cloathed with the Habit of
 “ my new Profession, and of my *new Dignity*, to express
 “ to your Holiness *all the Affection of my most humble*
 “ *Gratitude*, joined to ardent Wishes for the Preservation
 “ of your most venerable Person ; that the Church may
 “ enjoy, for many Years to come, the Cares of so great
 “ a Pastor, and that I may have before my Eyes a living
 “ *Model* of the *spiritual* Life, which I propose to begin
 “ from this Moment *.” Model of spiritual Life !——
 Sure, not of the *mild* and humble *Spirit* of the *Gospel* ;
 but of exorbitant Power, gross Superstition, and cruel
 Persecution ; the true *spiritual* Life of *Popery* !

There

* Ratisbone, 10 Aout, 1747.

Tres Saint Pere,

La ferme & inébranlable Resolution où je suis, de vivre & de mourir dans notre sainte Religion, ainsi que mon *education* & le grand exemple du Roi mon seigneur & pere, enfin le souvenir de la Reine ma mere, d'heureuse memoire, qui est toujours present a mes yeux, m'ont fait prendre la resolution de renoncer a toutes les vues mondaines, pour me devouer plus efficacement encore au service de Dieu, en embrassant un etat qui est le plus parfait de tous. A peine V. S. eut elle remarqué mon inclination qu'elle l'a approuvé, qu'elle y a applaudi, & qu'elle m'a secondé avec une tendresse veritablement paternelle. Me voici a present revetu de l'habit de ma nouvelle profession, & de ma nouvelle dignité, pour exprimer a votre S. toute la tendresse de ma tres humble reconoiſ-ſance joint a l'ardent desir de la conservation de sa tres venerable personne ; a fin que l'Eglise puisse jouir encore longues années des soins d'un si grand Pasteur, & pour que j'aye devant les yeux un modele vivant de la vie spirituelle, que je me propose de commencer dès ce moment.

There is, and should be acknowledged, much Openness and Ingenuity in this whole Proceeding: And, as neither the Pretender, nor either of his Sons, ever made the least Profession of the Protestant Religion, but take the *Pope* himself for their *Model* of Religion; this seems an authentic and public Declaration, that the Friends and Advocates of their Cause should no longer insinuate any such Disposition: For this Transaction is a clear Avowal to the whole World, to Protestants as well as Papists, that the Views of that bigotted Family are founded upon a Popish Interest; that their Government, if to our grievous Misfortune it should ever take place, will be influenced by Popish Councils, and conducted by Popish Maxims, and that their Principles are unalterably Popish. How favourable this must prove to Protestants, the next Article will fully discover. For

There is one Fact more, and a most deplorable one it is, that has *lately* occurred, which deserves particular Notice, as a new and too convincing Evidence, that Persecution is inseparable from Popery, even where it might least be expected *. Late Accounts from *France*, by credible Hands, the Truth whereof there appears not the least Reason to doubt, are as follow:

In *March* 1749, the Intendant of *Montauban* condemned to perpetual Slavery in the Gallies *five* Persons, for being found in religious Assemblies. The Intendant of *Perpignan* passed the same Sentence against *three* others, 22d *July* following. The Intendant of *Montpelier* proceeded with the same Rigour 17th *January* against three young Men of the Diocese of *Uzes*.

On the 17th of *December* the Parliament of *Bordeaux* pronounced a thundering Sentence against *eighteen* Men and Women of *Bergerac* and *Ste. Foix*, who had been married by Protestant Ministers. The Men were condemned to perpetual Slavery in the Gallies; and the Women

* See Page 7, 8. of the Sermon.

Women to undergo the Tonsure, and to be confined for Life; the Certificates of their Marriage to be burnt by the Hands of the Hangman. This Sentence has been already executed with regard to the Women, but with this aggravating Circumstance, that the Husbands were obliged to appear with their Chains, at the very Place of Execution, while the Hangman was shaving the Heads of their Wives. The Men only wait for the melancholy Opportunity to be sent to *Marseilles*. Many others have only saved themselves from this dreadful Punishment, by Flight.

* On the 21st of *May* last, the same Parliament of *Bordeaux* gave Judgment against more Persons, who were married or contracted, commanding them, “ To separate
“ immediately, and not to converse or keep Company
“ with one another, under the Penalty of exemplary Punishment.—And moreover hath declared, and does declare, the Cohabitations in consequence of such pretended Marriages and Contracts, to be Concubinage;
“ and the Children *already* born, or which shall be hereafter born from such Cohabitation, to be illegitimate
“ and Bastards, and as such, incapable of all Inheritances,
“ as well direct as collateral, and of all other civil Effects
“ and Privileges granted to lawful Children.”

The Parliament of *Grenoble* has taken care not to be outdone in Cruelty by that of *Bordeaux*; having issued, some Months ago, two Arrêts against the Marriages of Protestants, celebrated by Ministers of their Religion.

But

* Le 21. May dernier, le même Parlement de Bordeaux avoit donné un Arrêt contre plusieurs personnes, qui s'étoient, ou mariées, ou fiancées, leur commandant de se *separer incontinent, avec défenses de se hanter, ni frequenter, à peine de punition exemplaire.*—Au surplus, a déclaré les cohabitations faites, en consequence de ces pretendus Mariages et Fiançailles, être des Concubinages; et les Enfants, qui en sont déjà provenus, ou qui en proviendront, illegitimes et Batards; et comme tels, incapables de toutes successions, tant directes que collaterales, et de tous autres effets civils et prerogatives attribuées aux enfans legitimes.

But that, which Causes the greatest Alarm to all the Protestants in *France*, and gives the most melancholy Prospect, is an Ordonnance of the King himself, given at *Versailles* the 17th of *January* 1750, by which he renews *all* the Edicts which have been published against them. What is singular in it is, that it has for its Object the Protestants of *Languedoc* in particular, and the Marriages celebrated in that Province by Ministers of that Communion. It follows Word for Word *.

“ His

* La Voici mot à mot. “ Sa Majesté, étant informée, que pendant
 “ le temps de la Guerre, & même depuis, les Contraventions aux Edits,
 “ Déclarations et Ordonnances concernant la R. P. R. se sont multipliées
 “ en *Languedoc*, par l'Artifice des Ministres ou Predicands, qui y ont
 “ répandu la fausse Opinion d'une prétendue tolerance; et jugeant né-
 “ cessaire d'arrêter par les voyes les plus sures et les plus promptes, le
 “ cours des dites Contraventions, S. M. a ordonné et ordonne, veut &
 “ entend, que les Ordonnances, Edits et Déclarations, et notamment,
 “ CELLE DU 14 MAY, 1724, soyent executées selon leur forme et teneur,
 “ enjoignant à tous les Officiers et Juges de la dite Province, de vaquer
 “ diligemment à leur Execution: Et cependant, ordonne S. M. que le
 “ Commandant en Chef en la dite Province, & l'Intendant et Commis-
 “ saire départis en icelle, continueront de connoître des dites Contraven-
 “ tions, dont la Connoissance leur est déjà attribuée. Et en outre, que
 “ par le Commandant en Chef, et, en son absence, par l'Intendant, il
 “ sera procédé contre les nouveaux Convertis de la dite Province, qui
 “ contracteront des Mariages, soit devant les Ministres ou Predicands,
 “ soit dans des Maisons particulieres, ou autres lieux, ou, qui seront
 “ sortis du Royaume pour contracter des Mariages dans un pays étranger;
 “ Et pareillement, si les contractans sont Mineurs, contre leur Pere, et
 “ Mere, Tuteurs, ou Curateurs, qui auront assisté aux dits pretendus
 “ Mariages, ou qui auront donné leur Consentement. Veut aussi S. M.
 “ que, lors qu'aucun Enfant de ceux, qui ont fait ci-devant Profession
 “ de la R. P. R. ou qui seront nés de Parents anciens Religionnaires,
 “ auront été portés à des Assemblées, et présentés à des Ministres ou
 “ Predicands, pour recevoir le Bâême, il soit procédé contre les Peres,
 “ et Meres ou autres, qui auront porté ou présenté les dits Enfans, par
 “ le Commandant en Chef, et, en son absence, par le dit Intendant,
 “ lesquels procederont pareillement contre tous ceux des Habitans de la
 “ Province, qui enverront hors du Royaume, sans la permission de S. M.
 “ les Enfans, dont ils sont Peres et Meres, Tuteurs ou Curateurs, pour
 “ y être élevés. Voulant S. M. que pour raison de tous les dits Cas,
 “ ledit Commandant en Chef et Intendant prononcent definitivement et
 “ en dernier ressort contre les delinquants, telle Condition d'amende et
 “ autres peines qui sont portées par les Ordonnances, Edits et Declara-
 b tions.

“ His Majesty being informed, that during the Time
 “ of War, and even since, Contraventions to the Edicts,
 “ Declarations, and Ordonnances concerning the preten-
 “ ded Reformed Religion are multiplied in *Languedoc*,
 “ by the Artifice of the Ministers or Preachers, who have
 “ spread there the *false Opinion* of a pretended *Tolerance*,
 “ and judging it necessary to stop, by the surest and most
 “ ready Methods, the Course of the said Contraventions,
 “ his Majesty has ordained, and does ordain, will, and
 “ intend, that the Ordonnances, Edicts, and Declara-
 “ tions, and particularly that * of the xivth of MAY,
 “ M.DCC.XXIV. be executed according to their Form and
 “ Tenor, enjoining all Officers and Judges of the said
 “ Province, to attend diligently to their Execution. And
 “ farther, his Majesty ordains, that the Commander in
 “ Chief in the said Province, and the Intendant and Com-
 “ missary therein appointed, shall continue to take Cog-
 “ nissance of the said Contraventions, the Cognissance
 “ whereof has been already committed to them. And
 “ further, the Commander in Chief, and, in his Ab-
 “ sence, the Intendant, shall proceed against the new
 “ Converts of the said Province, who shall contract Mar-
 “ riages, either before the Ministers or Preachers; or in
 “ private Houses, or other Places; or, who shall go out
 “ of the Kingdom to contract Marriages in a foreign
 “ Country: And, in like manner, if the contracting
 “ Parties be Minors, against their Father and Mother,

“ Tutors
 “ tions. Ordonne en outre, que par le dit Commandant en Chef, et,
 “ en son absence, par le dit Intendant le procès sera fait et parfait aussi
 “ définitivement, et en dernier ressort, à tous ceux des nouveaux Con-
 “ vertis de la dite Province, qui seront prevenus du Crime de Relaps, et
 “ à ceux des Catholiques, qui auront apostasié, S. M. leur attribuant,
 “ pour cet effet, toute Cour, Jurisdiction et Connoissance.” Donné à
Verfailles, le 17 JAN. 1750.

* See Page 9. of the Sermon, and observe that no Disloyalty or civil
 Crime is so much as insinuated against these poor Sufferers, as the Foun-
 dation of this Edict. And for the full Justification of their civil Beha-
 viour to the Government, see the authentic Vouchers in *Papery always*
the same, &c. Pag. 72. And a Treatise by Mons. *Armand de la Chapelle*,
 published at the *Hague*, 1746.

“ Tutors and Guardians, who have assisted at the said
 “ pretended Marriage, or shall have given their Consent.
 “ His Majesty also wills; that, when any Child of those,
 “ who have heretofore made Profession of the pretended
 “ Reformed Religion, or, who were born of Parents
 “ formerly Protestants, shall be brought to the Assemblies,
 “ and presented to the Ministers or Preachers to *receive*
 “ *Baptism*, the Commander in Chief, or, in his Ab-
 “ sence, the said Intendant, shall proceed against the
 “ Fathers and Mothers, or others, who have brought and
 “ presented the said Infants. And they shall proceed in
 “ like manner against all the Inhabitants of the Province,
 “ who, without the Permission of his Majesty, shall
 “ send out of the Kingdom the Children, of which they
 “ are Fathers or Mothers, Tutors or Guardians, to be
 “ educated there. And his Majesty wills that, upon ac-
 “ count of all the aforesaid Cases, the Commander in
 “ in Chief, and the Intendant pronounce *definitively and*
 “ *in the last Resort* against the Delinquents, and lay
 “ upon them such Fine, or inflict such other Punish-
 “ ments, as are appointed by the Ordonnances, Edicts,
 “ and Declarations. And moreover ordains, that by the
 “ said Commander in Chief, or, in his Absence, by the
 “ said Intendant, the Process shall be also made and
 “ perfected definitively and in the last Resort, against all
 “ those of the new Converts of the said Province, who
 “ shall be convicted of the Crime of Relapse, and against
 “ all those of the Catholics, who shall apostatise; His
 “ Majesty granting to them, for this Purpose, full Power,
 “ Jurisdiction, and Cognisance.” Given at *Versailles*,
 17th of *January* 1750.

A subsequent Edict has forbid the Protestants, to sell
 their Effects without his Majesty's Permission; declaring,
 “ that from the 12th of *March* of the present Year, the
 “ Subjects cannot for the Space of three Years sell their
 “ real Estate, or the whole of their personal Estate, with-

“ out having obtained a Permission, by a Warrant from
 “ one of the Secretaries of State, &c.” †

Various other Instances of cruel Proceedings might be added; and in particular, that, besides the *many* miserable Protestants, who are fined, imprisoned, driven from their Habitations, and otherwise grievously distressed, in different Provinces; about SEVENTY are *now* suffering an oppressive and noisome Slavery in the Gallies **: But enough of this *melancholy* Evidence has been produced, clearly to illustrate the true Genius of Popery, even in a polite and learned Nation; and to exemplify the *Model* of that *spiritual* Life the zealous CARDINAL so much applauds.

At some particular Junctures indeed, and in some particular Places, the unchristian Edicts of the Court of *France*, are not executed with the utmost Rigour: But the Edicts themselves continue unrepealed, and in full Force in all their Clauses, however severe: And any short Calm, proceeding merely from temporary political Connivance, never fails to end in a destructive Storm of unrelenting Violence and Persecution ††; and accordingly

great

† An Article from *Paris*, dated 23d of *March*, in the *Amsterdam Gazette* of *March* 31, 1750, runs thus:

‘ Le Roi vient de renouveler les defenses faites à ses Sujets de la Religion Reformée de vendre leurs Biens sans sa permission. La Declaration, qui paroît à ce sujet, porte entr’autres; “ Qu’à compter du 12 Mars de la *présente année*, les susdits Sujets ne pourront vendre, pendant le terme de 3. années, les Biens immeubles, qui leur appartiennent, ou l’universalité de leurs Meubles & Effets mobiliers, sans en avoir obtenu la permission, par un Brevet expédié de l’un des Secretaires d’Etat,” &c.

** By a List of the Galley-Slaves sent from *Marseilles*, in *May* 1749, it appeared, that there are *three* among them, who, having been condemned for a *Number of Years*, were *not* dismissed and set at liberty after the Term was expired. These are *John Cabrol* and *John Reynard*, who were condemned at *Montpelier*, the 14th of *October* 1734, by the Intendant, to a Slavery of *six Years* in the Gallies, for having been present at some religious Assemblies. The third is *William Issaire*, condemned at *Montpelier*, by the Intendant, the 17th of *April* 1745, to a Slavery for *three Years*, for having sold religious Books to the Protestants. All three are still suffering in the Gallies.

†† On nous á toujours *tolérés*, pour ne pas dire *amusés* en Tems de Guerre, says an eminent *French Protestant*.

great Care has been taken since the remarkable Edict of 17 *January* 1750, effectually to remove *that false Opinion* therein mentioned of a *pretended Tolerance*, by many subsequent inhuman Executions, and other shocking Acts of Cruelty, too numerous to be recounted. The following Instances afford a sad Specimen.

Many Persons have been imprisoned merely for being present at the Protestant Assemblies in *Languedoc, Cevennes, Poitou, Saintonge, Normandy, &c.*

In 1751, great Cruelties were executed in the Diocese of *Die*, to compel Parents to deliver up their Children to a *Popish* Education; and if any of the Children escaped, the Parents were punished.

May 24, 1752, an Assembly having been discovered at *Montaban*, 14 were made Prisoners, the Men sent to the Gallies, and Women to Prison for Life, and the Neighbourhood fined 3588 Livres.

February 16, 1754, a very severe Edict was published by the Marshal Duke de R———, against the Protestants in the Province of *Languedoc*; many of whom, in Consequence, were cruelly punished. On the 12th of *August* 4 Persons were condemned to the Gallies.

On *October* 6, a Detachment of Soldiers fired upon a poor man, who they thought was upon the Watch for the Security of an Assembly of Protestants; they set him upon a Mule, and after many Indignities, he died of his Wounds in Half an Hour.

17th of the same Month the Intendant condemned 17 to the Gallies; and on the 31st, two for having been present at the Protestant Assemblies.

These Cruelties drove many out of the Country, who having been artfully induced to return, were seized by unarmed Dragoons, and carried to the Castle of Ferrieres; many were condemned to the Gallies, and several Mothers imprisoned with their Children, and severely punished.

January 12, 1755, in the Night, *Dragoons* came to *St. Brica* near *Clairac* to carry off the Protestant Children,

dren, and exercised great Barbarity; the Protestants complained to Monsieur *de St. Florentin* of these Violences; but all the Redress they could obtain, was to pay a Fine of 21,000 Livres, which was insultingly declared to be for the Service of the Dragoons.

Such is the unrelenting Power of *Popish* Superstition, that a great Duke, whose Residence here might have inspired him with more favourable Sentiments, no sooner arrived in his new Government, but he exerted his Authority against the Protestants.

On the 10th of *January*, ordered into Banishment all the Ministers by the first of the following Month.

An immense Number of Children have been forced into Convents, and there maintained at the Expence of their Parents.

The utmost Rigour is used against the Protestant *Ministers*, who, when seized, are generally *hanged* according to the Edict of the *French King*, *May 24, 1724*, confirmed and enforced by the new Edict of *Jan. 17, 1750*; of this unchristian Barbarity there are late Instances.

March 27, 1752, Mr. *Benezet*, apprehended at *Vigan*, was executed at *Montpelier*, his Books burnt by the Hangman, the City and Suburbs fined in 3,000 Livres, paid to the Informer; Mr. *Roque*, Native of *Beauvoisin*, near *Nismes*, was hanged *June 22, 1752*.

August 17, 1754, Mr. *Tessier*, otherwise *La Fage*, was executed at *Montpelier*.

And the Protestants in general suffer very grievously in relation to Marriages, and the Baptism of their Children, neither of which are allowed to be valid, and the very submitting to them is penal, if not performed with such superstitious Ceremonies as cannot in Conscience be complied with: Many have been put in Prison upon this Account.

And by the Edicts of his present most Christian Majesty, any Protestant Clergyman, who celebrates Baptism or Marriage, must *suffer Death* upon the Gallows.

Can

Can any Act of Tyranny be more *inhuman* and *irreligious* than thus to employ the Affection of Parents, and the natural Inclination of Man and Woman, as Means to compel People to act against Conviction, to wound their Conscience, and offend the God of Nature?

These renewed, pitiable Sufferings of our *innocent* Protestant Brethren, not pretended to be inflicted upon any other Account, but that of *Religion alone*, fully demonstrate, what demands Attention from every *British* Protestant, the unrelenting and unalterable Cruelty of *Romish* Superstition, which, first assuming an Infallibility, *never* fails to require and enforce, by every Species of Torture, absolute and implicit Subjection *.

When Facts so notorious afford *fresh* Evidence of our continued Happiness, in being still preserved from the constant and sore Pressures of Popish Bigotry, it seems no less natural and proper to recommend a *just Sense* of so great a Blessing, with a becoming Thankfulness; than it was some Years ago, to press the same grateful Sentiments, when this Nation was providentially secured from the destructive Plague, that raged at *Marseilles*.

The more grievous such Persecutions are to the undeserving Sufferers, the more necessary does it render a constant Caution against all the Efforts of Popery; and should also *revive* more effectually our Gratitude to that divine Clemency, which so lately delivered us from the like dreadful Calamities, by continuing this Protestant Church under the gracious Protection of a Protestant King.

And farther, while these sad and recent Proofs convince our Judgment of the real Spirit of Popish Superstition, they cannot fail to melt the Heart and excite an affectionate Compassion for our distressed Brethren, grievously suffering the *Wrath of Man*, because they will not make
Shipwreck

* Let the Reader peruse a valuable small Tract, entitled, *Popery always the same*; containing an authentic Account of the *French* Edicts, particularly that of the 14th of *May*, 1724, and Enforcement of them in the Year 1745. Printed for *B. Dod*, near *Stationers-Hall*.

Shipwreck of a good Conscience, and incur the Wrath of God.

The Piety of the primitive Christians, well worthy of Imitation, exerted itself by Prayers, by Alms, by every possible Assistance, it could administer to those who endured the Cruelties of Persecution.

The Heart and the Arms of this generous Protestant Country, with equal Religion, Humanity, and Prudence, have been open to our persecuted Brethren. Providence has amply rewarded this *Work and Labour of Love* by a valuable Increase of useful Inhabitants; nor will the Father of Mercies ever be unmindful of that pious Compassion, which commiserates our Fellow-christians, who suffer in the Cause of Truth.

'Tis the more reasonable to *remember them, who suffer Adversity, as being ourselves also in the Body*; placed in the same changeable World, where our Forefathers stood indebted, for hospitable Relief, to the seasonable Commiseration of our Protestant Brethren Abroad; and we ourselves, by divine Goodness, have *but lately* escaped the same Dangers, which may still, in the just Judgment of God, soon involve an insensible and ungrateful Nation.

May we all be so wise and happy, as to employ the most effectual Means to improve and perpetuate, under a Protestant Prince and his Illustrious and Royal Progeny, the invaluable Blessings still continued to us. And, for this good End, it should always be remembered, that distinguish'd Mercies demand a distinguish'd Return of pious Gratitude: And that the Protestant Religion does by no means consist in a mere Opposition to the persecuting Spirit and Corruptions of Popery, which are indeed very great; but in a more regular Conformity to the genuine Instructions of the Gospel, and in a more exact Care *to deny all Ungodliness and worldly Lusts, and to live soberly, righteously, and godly in this present World.*

PSALM lii. VERSE 1, 2.

*Why boastest Thou thyself, thou Tyrant, that Thou
canst do Mischief; whereas THE GOODNESS OF
GOD ENDURETH YET DAILY.*

THE Sacred Hymn of which the Text is a Part, was composed by *David*, as we learn from the Title of it, when *DOEG* was contriving his Destruction. This *Doeg* was from among the Children of *Edom*, Confederates against *Jerusalem*, who said in the Day of her Distress, *Down with it, down with it even to the Ground*; and seems himself to have been fully inspired with the Malevolence of his Country, against the true Worshipers of the God of *Israel*: For when the Servants of *Saul* declined the prophane and barbarous Work of murdering the devoted Ministers of God, who waited at his Altar, *DOEG* readily undertook that impious and inhuman Execution; 1 Sam. xxii. 17, &c. *And THE KING said unto the Footmen (or Guard) Turn and slay the Priests of the Lord, because their Hand also is with David; but the Servants of the King would not put forth their Hand to fall upon the Priests of the Lord. And the King said unto DOEG, Turn thou, and fall upon the Priests: And DOEG the Edomite turned, and he fell upon the Priests; fell upon them indeed! with as little Compassion as our massacred Protestant Brethren have experienced from Popish Bigotry, for he slew on that Day four-score and five Persons that did wear a Linen Ephod. And Nob, the City of the Priests, slew he with the Edge of the Sword, both Men and Women, Children and Sucklings!*

In Circumstances of so great Danger, when *David* himself was persecuted by the Malice of so outrageous a Murderer, engaged in the Service of *Saul*, could any Reflections be more proper or more becoming the Man after God's own Heart, than the pious Sentiments in the Text, *Why boastest Thou thyself, Thou Tyrant, that Thou canst do Mischief; whereas the GOODNESS of GOD endureth yet daily.*

Blessed, for ever blessed, be this *Divine Goodness*, that we are now solemnly met together, not to lament the fatal Execution of bloody Designs, but joyfully to celebrate God's undeserved Mercy, which has rescued the Nation from destin'd Ruin, and prevented the dire Effects of projected Tyranny; instigated and supported by the Power of *Edom*; the constant and inveterate Enemy of the Religion and Liberty, the Peace and Happiness of our *ZION*! *Why boastest Thou thyself, thou Tyrant, that Thou canst do Mischief; whereas the Goodness of GOD, whom Thou oughtest to fear and to resemble, who disappointeth wicked Devices, and is the saving Strength of his Anointed, endureth yet daily.* The same Goodness and merciful Protection of the most High God, *which delivered David his Servant from the Peril of the Sword*, hath in like favourable Manner defended our dread Sovereign, a gracious Protestant Prince, from all the Efforts of Popish Malice, and saved his People from sore Destruction and Misery, contrived and intended by the persevering Enemies of our religious and civil Enjoyments; in one Word, has providentially defeated the detestable Schemes of *France* and of *Rome*; which were to have been perpetrated by a deluded Tool,—a Tool to be sent Abroad, or kept at Home; to be countenanced to a certain Degree; or, according to Custom, utterly disavowed and driven away, as *French* Politics happen to vary; a kind of *Doeg*, employed to execute the merciless Rage of Popery, and the envious Malice of a Rival Nation; each ready to lay waste the whole Fabric of an excellent Constitution, and cry aloud, with all the embittered

embittered Sons of *Edom*, *Down with it, down with it, even to the Ground.*

I distinctly mention FRANCE and ROME, because it is as impossible, for the blindest Obstinacy or the most hardened Assurance, to deny that the late odious Rebellion was formed and carried on under that united Advice, Direction, and Assistance; as it is to doubt, whether the established Policy of those Courts would enter into a Project, or encourage any Enterprize really intended to support the Protestant Religion, secure the Liberties, or advance the Prosperity of *Britain*. No—*French* and *Papal* Councils are guided by other Maxims; and with very different Aims these artful Courts contrived and countenanced, favoured and encouraged the late blasted Scheme of Rebellion, framed for our total Destruction; the unvary'd Object of their Wishes, and their Views.

'Tis impossible therefore better to describe the Occasion and Design of the present joyful and solemn Assembly, than in the Words of Royal Authority, which has enjoin'd “ a public Thanksgiving, most devoutly and thankfully acknowledging the Goodness of
“ Almighty God, who has afforded his Protection and
“ Assistance, and given Success to his Majesty's Councils
“ and Arms, in suppressing the late unnatural Rebellion,
“ raised within this Kingdom by wicked and desperate
“ Men, *supported by our Enemies Abroad*, and formed to
“ depose and murder his Sacred Majesty, subvert the
“ Religion, Laws, and Liberties of the Kingdom, and
“ set on the Throne thereof a Popish Pretender, bred up
“ and instructed in *Romish* Superstition and Arbitrary
“ Principles; whereby the Kingdom is delivered from the
“ Calamities of an intestine War, and the publick Peace
“ is restored.”

Much to the Reproach of Mankind it is too often found, that Dangers, however real and dreadful in themselves, when they are once entirely surmounted, soon lose their Effect upon the Mind. A short Flow of Time

easily washes out the former Impressions, and brings on a Security, a Disregard and Carelessness, which, in the just Judgment of Heaven when Mercies are forgot and slighted, commonly proves pernicious, often fatal.

Read with Fear and Trembling the unhappy Conduct of a Nation, once highly favoured by God's Providential Goodness, *and let him that thinketh he standeth take heed lest he fall.* Our Fathers, as the Royal Penman justly complains, *regarded not thy Wonders in Egypt,* NEITHER KEPT THEY THY GREAT GOODNESS IN REMEMBRANCE: *Nevertheless He helped them for his Namesake, that He might make his Power to be known. He saved them from the Adversary's Hand, and delivered them from the Hand of the Enemy. Then believed they his Words, and sang Praise unto him; BUT WITHIN A WHILE, THEY FORGAT HIS WORKS, and would not abide his Council. Many a time did he deliver them, but they rebelled against him with their own Inventions, and were brought down in their Wickedness. And he gave them over into the Hands of the Heathen, and they that hated them were Lords over them; their Enemies oppressed them, and had them in Subjection.*

That the same Forgetfulness, so natural and so frequent, may never involve us in the same Misfortunes, it will be highly expedient to fix and establish in our Minds a lasting Sense of the real Danger from which we have lately been delivered; and of the real Destruction continually intended by the vigilant and invariable Enemies of our Freedom and Prosperity.

It becomes still more necessary to preserve in our own Memory this Great Deliverance, and to *declare to Generations to come, the Praises of the Lord, and the wonderful Works which he hath wrought;* because, to this natural Forgetfulness and Insensibility of past Dangers, another material Circumstance must be added: Very zealous Endeavours will undoubtedly be exerted, and every Artifice again employ'd, upon all Occasions, to lay our *necessary Caution* quite asleep, and blot out the Remembrance, and even the Belief, of Facts at present sufficiently notorious.

But

But while the Power of Annoyance remains with our determin'd Enemies, Inclination will scarce ever be wanting: And should any *similar* Design be reviv'd, *with Hopes perhaps of more ample Assistance from Abroad*, those Conspirators against their Country, who come forth from the dark Cabals where this direful Mischief is contrived, will certainly begin the Execution of their pernicious Scheme in the *usual* Manner, by denying and boldly ridiculing their own real Intention; and again attempt to persuade Protestants, that no Danger would have arisen, or can hereafter arise, to our Holy Religion from Popish Bigotry arm'd with Power; nor the valuable Liberties of our dear Country become even precarious under the exalted and unlimited Claims of Arbitrary Authority, and a Title superior to all legal Restraints, animated by Revenge and Indignation.

The same wicked Spirit of Misrepresentation and Deceit, which for some Time audaciously derided the late detestable Invasion as a mere Invention, even after it took Place; which has continually multiplied the most groundless Assertions, as Occasions multiplied that required different and contradictory Reports; the same lying Spirit, which has so remarkably gone forth and powerfully exerted itself for the same bad Cause, will beyond Dispute still flow on in Streams, if possible, more foul and violent, in hopes by these impetuous Torrents of repeated Falshoods to bear down Truth and Common Sense before it: And by these Means effacing the just Remembrance of the late wicked Enterprize, render any future Attempt more practicable, or at least more troublesome: When those who are most active to spread Disaffection and excite Rebellion, will not fail again to appear in proper Places, most hardy in denying its Existence, with every other Misrepresentation which can serve that detestable Cause: Asserting always, with intrepid Assurance, our perfect Security from every Mischief which they know is intended, and from every Danger just ready to burst upon us. Thus, to *prevent*,

vent, if possible, all necessary *Precautions* against future mischievous Enterprises, by a bold Denial of those that are past, or those that are approaching.

For Example, It will perhaps again be asserted, that the proscribed Claimant of the *British* Crown, tho' carefully educated in the strongest Maxims of Popish Superstition, is yet absolutely free from all religious Impressions whatsoever; having, *as it is said*, his Religion to chuse: As if indeed when he became a Member of the *Romish* Church, and renounced the Use of his Bible, he had also renounced his God: His known, open, constant Profession of Popery, being in Truth nothing else, as his own Abettors give out, but the hypocritical and artful Disguise of a Heart really void of every religious Sentiment whatsoever: So much may his Sincerity be depended upon! And so effectually is our Religion to be secured, when, according to this hopeful Account, the sacred Articles of the Protestant Faith are to be most conscientiously defended by an Atheist educated at *Rome*!

But in Truth the Pupils of the Court of *Rome*, and especially a Pupil of so much Importance to the Popish Interest, would be more fully instructed, and animated with greater Zeal for the Papal Chair, in whose Dominions He drew his first Breath, and under whose immediate Inspection he received a careful Education.

It would be affronting this worthy Protestant Audience to attempt to prove, what no Papist either at Home or Abroad ever doubted, that the Establishment of a Popish Pretender upon the *British* Throne, (which God for ever avert!) must prove, with sad Desolation and Slaughter, the sure Establishment of Popery in these Kingdoms, and the total Subversion of the Protestant Interest in *Europe*.

How dreadful are the Scenes of Devastation, Misery and Bloodshed, the constant deplorable Trophies of Popish Superstition, in every Kingdom and in every Age, where Power over Protestants has been lodged in Popish Hands!

'Tis

'Tis scarce possible to conceive any Englishman, any Protestant so far abandoned, both of common Understanding and common Justice, as wantonly to expose his native Country to certain Ruin, under vain Expectations of, what never yet appeared, Popish Clemency and Popish Gratitude; except in conferring the well-deserved Reward of being *first* converted on those, who have the greatest Merit in serving such a Cause, always directed by a blind Zeal.

Can then any *English* Heart, can any true *Protestant* contribute, in the least Degree, his Endeavours, his Wishes, or even his Indifference, to introduce an outrageous Superstition constantly influenced by the imperious Bigotry of Popish Priestcraft; subject to an high Authority, which has already pronounced every Stipulation in Favour of Heresy (*non obstante Fide & Juramento*) to be not only void, but criminal, and more intolerable than a Compact to commit Murder, or any other atrocious Crime?

What a heavy Weight of Guilt and Remorse must load the wounded Conscience of such a Traytor to his God, his King and Country, when he beholds and suffers the Effects of his own rash Credulity, fatal beyond Relief; when after Thou, O Lord, hadst so often wrought our mighty Deliverance, he sees this now happy, free, and Protestant Kingdom, reduced to *Egyptian* Darkness and *Egyptian* Bondage!

Popery, my Brethren, real Popery is not that smooth, that supple, that courteous Thing it appears; while unarmed with Power, 'tis endeavouring to supplant a Protestant Establishment; *speaks friendly to its Neighbours, but imagineth Mischief in its Heart.*

View it in its genuine Colours; view it in all the just Terrors of a cursed Inquisition: And wherever Popery can exert its full Force, there the shocking Tortures of that inhuman, that horrid Tribunal, to the inexpressible Misery of Mankind, reign triumphant!

Nay, view Popery in what is called its milder Aspect; view it in a neighbouring Country embellished with liberal

ral Arts and polite Learning, instructed and improved by Commerce: A Country, that, but in the last Reign most sensibly felt the Loss of beneficial Manufacturers, whom Persecution drove away in prodigious Numbers. Even there, see the Force of Popish Bigotry; and there lament the never-failing Influence of a Popish Priesthood; with unrelenting Cruelty, trampling upon all the Principles of common Humanity, the Dictates of *Christian* Charity and true Religion; at the same Time equally regardless of the soundest and most useful Maxims of civil Prudence and true Policy.

'Tis with real Sympathy and unaffected Grief for the fore Calamities of our Fellow Christians, I must add, that this moving Picture of Distress, is no Surmise or groundless Speculation: Would to God it were less genuine! But alas! our innocent Protestant Brethren in FRANCE at this very Hour, while we in Joy and Safety so happily celebrate a merciful Deliverance, are persecuted, afflicted, tormented! tormented with such a Variety of Distress, as would call forth Tears from every Eye, and melt with Sorrow every Heart, not fear'd and harden'd with the infernal Heat of Popish Bigotry and Superstition. How inexpressible are the Calamities which these poor Sufferers endure! inflicted too in a great measure by the Instigation of that furious Ambition, which has had a large Share in the Attempts to visit this Nation with a similar Scourge, that severe Misfortune a Popish Ruler; to whom, indeed, He stands greatly indebted for his Elevation to the Scarlet.

What extensive Influence has attended these wicked Councils, the merciless Edict published no longer ago than the 1st of *February*, 1745, sufficiently declares. By this Edict it is ordered, " That, pursuant to former Edicts
 " and Ordinances, whereby ALL Exercise of the pretend-
 " ed Reformed Religion is *strictly* prohibited, Care be
 " taken to arraign and convict all Preachers who have
 " called or shall call Assemblies; who have preached or
 " shall

“ shall preach in them, or *exercise any other Function*; as
 “ well as every one of the Subjects of *France*, who have
 “ been, or shall hereafter be present in the said Assemblies,
 “ and be taken in the Fact: such are to be condemned
 “ to suffer the Punishments mention’d in the said Edicts
 “ and Ordinances.—With regard to those Men who shall
 “ be known to be present in the said Assemblies, but
 “ were not taken up immediately, his Majesty’s Will is,
 “ That, by Order of the Intendant and Commissary, they
 “ be sent directly, *without Form of Law*, to the GALLIES,
 “ to serve AS SLAVES FOR LIFE.”

One Edict referred to, and enforced by the present Ordinance, bears Date the 24th of *May*, 1724, of which these bloody and tyrannical Words make a Part; “ We do command, that *all* Preachers who shall call Assemblies, preach in them, or *discharge any other Function*, be put to DEATH! which we would not for the future have any one esteem a mere Threatning that will not be put in Execution.”

The Introduction to this Edict deserves more particular Notice, as a singular Instance where *French* Faith has not been violated: It runs in these Words; “ Of all the great and important Designs formed in the Course of his Reign by the late King our much honoured Great Grand-Sire, there is none which we have more at Heart, and intend to pursue and *execute with more Vigour*, than the Design he had framed of TOTALLY *extirpating Heresy out of his Kingdom*.” How fatally has this and many other cruel Declarations been executed with Exactness, and pursued with unrelenting *Vigour*! How many innocent Protestants, ignominiously chained, are *now* toiling in slavish Gallies! How many languishing in noisome Dungeons! How many branded with hot burning Irons, spoiled of all their Substance, abused and plundered by merciless Soldiers; and to compleat the Misery, tender Infants torn for ever from the affectionate Arms of disconsolate Parents! Sad Effects of lawless Power! But

why boastest thou thyself, thou Tyrant, that thou canst do Mischief, whereas the Goodness of God endureth yet daily?

The Observation is extremely obvious, that those very Hands which have been dipt so deep in Protestant Blood, are joined in close Confederacy with the late Invader of our Country, who in his own authentic Papers (with just Contempt unanimously condemned to the ignominious Flames by the Supreme Court of Judicature) publicly boasts of this Connection, "They being *engaged* (as he himself asserts) "to support him."

Nor does there seem much room to doubt, that this revived Persecution in *France* is carried on by Concert and Agreement. It was signed when the Disturber of our Tranquillity was present there, and but a very short Space of Time before a menacing Declaration of his own was composed and dated at that Court. In like manner the cruel and faithless Revocation of the Edict of *Nantz* was accomplished, while King *James* the II^d. in Defiance of his Obligations, his Interest, his Duty, his Promises, his Oath, was disturbing this Kingdom by illegal Attempts upon the Religion, Laws, and Liberties of a loyal People: And now when the Son of the Pretender was meditating a rebellious Insurrection in *Britain*, under the old Claims of a dispensing Power and an indefeasible Title, both which He expressly asserts; the most severe Edicts are issued out against our *Protestant* Brethren in *France*, for that Reason and under that Description only. This Concert, besides the remarkable Date of the *French* Edict, appears still more probable from every other Circumstance of the late seditious Enterprize, so evidently intended to weaken the *British* Force at a Juncture when *France* by open War was labouring our entire Destruction. This truly *unnatural* Rebellion, in Favour of our most determined Enemies, was beyond all Dispute a *FRENCH* Contrivance, entirely calculated to serve *French* Purposes, directed by *French* Councils, assisted by *French* Arms, and sustained with *French* Money.

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To the Court of *France* this Disturber first resorts ; from thence when well instructed he issues forth, and thither his Return is directed ; after having infested this Kingdom with very substantial Proofs of great Proficiency in the pernicious Maxims of arbitrary Government, and approved himself a Pupil worthy of the Example and the Tutor, which that Court furnished.

Fully convinced as I am (and most fully I am convinced) how much it is the Duty of every *Briton*, and especially of those who have the Honour to sustain an Office in the Church of *England*, always to endeavour the Preservation of public Liberty and the Reformed Religion so happily established ; and, of course, to support a Protestant Government : Truly and cordially as I detest and abhor those Popish Principles and those *Pretences* to Power and Dominion, which we have all so solemnly renounced and daily pray against ; yet would I as heartily disdain falsely to impeach even this abjured Pretender.

I shall not therefore enlarge upon the Principles or Place of his Education, or the never-failing sad Effects of Popish Superstition ; or the hurtful Nature of Pretences founded upon an absurd, indefeasible Title, and an unalterable Succession, however unqualified a Claimant may prove, and incompatible with the Safety or the very Being of a Free People : Pretences equally groundless and dangerous ; as contrary to known Usage and Custom as to the Frame and Principles of the *British* Government so strenuously asserted by our honest, wise, and brave Forefathers. Neither shall I urge, that no Man in *his* Circumstances, courting the Favour of the People, would assume extravagant Powers, were he not determined fully to exercise those Powers, should he ever get actual Possession of the Reins of Government. These, nor many other well-founded Observations, shall not be enforced ; nor any sanguinary Injunctions mentioned, because some little Distinctions may possibly be taken about the Origin, tho' there is no Dispute about the Reality, of those cruel

Orders. To leave no Possibility of Doubt what Scheme of Government was really intended: Let his own Words signed by his own Hand speak his own Purposes, and set forth in true and lively Colours the fix'd Maxims of the projected arbitrary Rule and Power.

The Words “ full and general Pardon of all Treasons committed against King *James* the II^d. the Pretender and himself, before the Publication, are thrown into this *truly French* Declaration given AT PARIS, 25 May, 1745.” But to whom does this general Pardon (with a Retrospect that brings into Judgment Facts committed before the Revolution) so mercifully extend? 'Tis immediately explained—“ To all such as shall testify their Willingness to accept of it, by joining the Pretender's Forces, by setting up his Standard, or repairing to it where it shall be set up: Or, AT LEAST, by *openly* renouncing all Allegiance to his present Majesty, and all Obedience to his Orders, or any Person commissioned by him, or avowedly acting for him.” Even quiet Retirement and mere Neutrality was not safe; the lowest Condition of Pardon was *at least* OPENLY renouncing Allegiance to a Prince in Possession of the Throne, invested with all the Powers of Government, acknowledged in the most solemn Manner for many Years, by all Orders and Degrees of Men at Home, and by all Kingdoms and States Abroad.

This impossible Condition of Pardon, this Proviso of an open Renunciation of Allegiance, was contrived, with peculiar Malice, by one fatal Blow to involve in Guilt and Ruin, a venerable and learned Body of Men, the whole Clergy of the Church of *England*, because they upon all Occasions have stood forth a powerful Obstacle against every Attempt in Favour of that gross Corruption of Christianity, Popish Superstition. They from their Principles, their Duty and their Oaths, so far from OPENLY *renouncing* their Allegiance, thought themselves obliged to offer up daily *public* as well as private Prayers

for their only Sovereign, his Sacred Majesty K. GEORGE ; that GOD *would please to be his Defender and Keeper, giving him Victory over all his Enemies.*

With the whole Body of the Clergy, the great Seminaries of Learning must likewise have fallen a Sacrifice ; every academical College in the Kingdom being exposed to the like threatened Revenge, not having performed the lowest Condition of Pardon, the *open* Renunciation of their lawful Prince. Thus what was gradually attempted by King *James* with particular Societies of Learning, was in the present Case to be entirely accomplished by one general and fatal Proscription.

The whole Body of the Clergy, and the Universities, being chargeable, by this ensnaring Declaration, with the highest Guilt, and absolutely at Mercy ; what extravagant Terms of Pardon would not have been imposed, in case of Success, by an enraged Conqueror, animated and guided by a Popish Confessor ?

This Article of the Edict, especially as the Pretender's Standard was erected in so remote a Part of the Island, would appear extremely severe and arbitrary, had not some other Clauses been penn'd with equal Rancour against another very worthy and useful Order of Men, the Protestant Magistrates of the whole Kingdom. These honest *Englishmen*, it seems, are in legal Possession of Charters, Franchises, Rights and Privileges ; which the Chicane of Law and the Terrors of Power had formerly, under King *Charles II.* and K. *James II.* without Success, attempted to destroy. But to compleat that Business at once, every Magistrate in the Kingdom was now to be effectually exposed to all the Guilt and Penalties of Treason. An open Renunciation of an Allegiance, confirmed by repeated Oaths, is not only demanded of Magistrates in common with the Clergy and other Subjects ; but THEY, in particular, are expressly " REQUIR'D to continue *till further Orders,*" to execute their respective OFFICES in THE NAME and
by

by the *Authority* of the delegated Pretender, who subscribed this intemperate but instructive Declaration.

To continue *till further Orders* ! So then the very Being and Continuance of Magistrates was to depend, not upon any regular Nomination or free Election of legal Constituents, but upon mere Will and Pleasure : And the Exercise of civil Power to be regulated, not by the general Course of the Law, or the special Appointments of particular Charters, but by the most arbitrary and oppressive Injunctions issued out by himself, or even by any petty Tyrant, the substituted Instrument of Vengeance :
 “ Willing and requiring all civil Officers and Magistrates
 “ to give strict Obedience to such Orders and Directions
 “ as *may from Time to Time* be issued out by him, or
 “ THOSE *who shall be vested* with ANY Share of his
 “ Authority and Power.”

But the ensnaring Contrivances against Magistrates end not here : 'Tis required of them *all*, in very strong Terms, to *publish* this treasonable and tyrannical DECLARATION ; and likewise to proclaim that Pretender, whom they had all abjured, at the Market-Cross of *their respective* Cities, Towns, and Boroughs ; under very severe Threatnings for the Neglect of what is called so necessary and important a Duty, with this additional Menace, “ that
 “ he would leave to the *Rigour* of the *Law*, all those,
 “ who should from that Time oppose him, or (but)
 “ concur in any Act to the Let or Detriment of him, *his*
 “ Cause, or Title.”

But what is this Law, to the Rigour whereof we were all so injuriously made obnoxious ; till God was pleased to grant us a merciful Deliverance ? Is it any other than the Law of Bondage, the Law of the Sword, or the haughty Dictates of mere Power, most undeservedly called by the sacred Name of Law ? By the *real* Law of the Land, the Birth-Right of every *Briton*, we are as secure from the Censure, as we are exempt from the Power of this presumptuous Disturber.

Laws have been anciently said to be wrote in Blood ; and tyrannical Practices tried, to subject People to Punishment by placing Laws engraved on Tables beyond a Possibility of being read : But thus to involve at once every Rank and every Order of Men in the deepest Guilt, to exact under the highest Penalties (the unbounded *Rigour* of an unknown Law) an illegal, criminal, perjured, fatal Obedience, without affording any Protection, is an Exercise of Power wild and extravagant beyond all Example ; manifestly contrived to plunge the whole Clergy, Magistrates, and People, in all the dreadful Forfeitures of Treason ; that by this Means the present civil and ecclesiastical Power being at an End, and the Exercise of it totally superseded ; those, who would have appeared the honest Assertors of our religious and civil Rights, must then become humble Supplicants for their own Lives, absolutely forfeited by their Disobedience in not performing what was equally impossible and unlawful to have put in Execution.

Go now and boast thyself, thou Tyrant, that thou wouldst have done sore Mischief ; for such were to have been the Beginnings of our Sorrows ! But the merciful Goodness of God hath continued yet daily.

And yet, upon the whole, far be it from every Protestant Heart to render Evil for Evil, or to inflict upon Papists any Part of those Calamities, with which their misguided Zeal continually persecutes the Truth. May they never suffer those inhuman Acts of Violence and Cruelty which so many Protestants now suffer ; and had not Almighty God graciously interposed, we all must certainly have suffered !

But still some prudent Caution is requisite against the subversive Attempts of Popery ; some Regard to the Security of our Liberties and Laws ; but above all, a just Concern for God's pure Religion, is beyond Dispute a most seasonable and necessary Duty. Some effectual Care must be taken, while the Misfortune of a Popish Education,

Education, and the early Prepossessions of Error are connived at and indulged; that yet this Lenity and Moderation may not be abused to the undermining and subverting, by very indirect Means, our whole Constitution; withdrawing Subjects from their Allegiance to a Protestant Prince, and Members of the Church of *England* from the Protestant Faith and Communion. Self-preservation, and the necessary Support of every thing valuable to Men and Christians, civil Liberty and true Religion, is widely different from Persecution for mere Opinion.

You have been detained longer upon this Topic, and the real Designs as well as the certain Consequences of an arbitrary Popish Government have been more fully represented; in order to animate and preserve a due Concern and a lively Zeal for the important Blessings, which God's good Providence has so often preserved from the unwearied Attempts of those persevering bitter Enemies, whose Quiver is by no means yet exhausted of all its envenomed Arrows.

Besides, the greater and more dreadful the Evils were, to which we stood exposed, a pious Gratitude for our Deliverance should be raised the higher; and God's great and glorious Name exalted with louder and more lasting Songs of Praise. To him we must look up, with devout and thankful Hearts, for many signal Instances of providential Goodness to this Church and Nation; for the Establishment and Preservation of true Religion and a free Government, against all the secret Contrivances and open Violence of wicked and unreasonable Men. 'Tis HE alone *giveth Victory unto Kings*. The Race is not always to the Swift, nor the Battle to the Strong: Human Strength and Foresight are of no Avail; without His divine Blessing, *whose Kingdom ruleth over all*; who disappointeth the Devices of the Crafty, so that their Hands cannot perform the Enterprize their wicked Hearts had cruelly devised.

Secure of Success the rebellious Host had in Thought divided the Spoil; and marked out to themselves many
fair

fair Possessions, the Plunder of their injured Country. But *when God arose to scatter his Enemies, how suddenly were they overthrown; how did they perish and come to a fearful End!* Sanguine Expectations of Victory, raised by former Advantages and Superiority of Numbers, only served to aggravate their unexpected Misfortune in a total Defeat.— In the Uncertainties of War, this might have happened on the other Side: How dreadful such an Event! But the Battle was the LORD's; *with his own right Hand and with his holy Arm hath he gotten himself the Victory. Blessed be the Lord our Strength, who teacheth the Hands to war, and the Fingers to fight.*

His divine Goodness gave Firmness and Resolution to his Majesty's Forces in the important Day of Battle, and inspired their ROYAL COMMANDER with so much Prudence and Courage, that the unprovoked, ungrateful, but till that happy Hour exulting, Enemies of their bleeding Country were made to fall before him.

Let us therefore praise the Name of the Lord most high, perpetuate the Memorial of his abundant Goodness; and from Generation to Generation tell forth his merciful Works with Gladness.

But what are the empty Sounds of Praise to him, who knows the Secrets of the Heart? *Offer unto God the Sacrifice of RIGHTEOUSNESS,* and let the *Heart of them rejoice that FEAR THE LORD.* Praise and worship him in the *Beauty of Holiness.* Praise him, with real and becoming Gratitude, by *leading quiet and peaceable Lives in all Godliness and Honesty.*

How general has been the Insensibility of repeated Instances of God's special Favour and Protection? What Disregard and Unthankfulness for public Tranquillity, for the Benefits of a free and legal Government, and especially for the pure Light of the blessed Gospel; under the long and undisturbed Enjoyment of these inestimable Blessings?

With how much Justice might Benefits so unthankfully possessed, have been, to our unspeakable Misery, totally removed? *They regard not in their Mind the Works of the Lord, nor the Operation of his Hands; therefore shall he break them down, and not build them up.—But praised be the Lord that he hath heard the Voice of our humble Petitions.* For though threatening Clouds seemed to gather round us; in the midst of Judgment God was pleased to remember Mercy, and disperse the impending Danger, not permitting the Insurrection of evil Doers any longer to prosper.

Highly necessary it is for every Individual seriously to recollect and carefully reform his Share of the general and public Guilt, which brought down the Wrath of Heaven upon us. Gratitude for the present Deliverance can only be discovered by that sincere Repentance and real Amendment, which Wisdom, Interest and Duty, loudly demand; that an increasing Load of Iniquity may not hereafter entirely overwhelm an unthankful, guilty People, and prove the fatal Cause of our final Ruin; but that our Tranquillity may be established, our Happiness increased; our Foreign Enemies likewise made to fall before us; and the Nation blest, in God's good Time, with a solid, honourable, lasting Peace.

These Blessings can only be obtained by a Conduct, that deserves the Favour and Protection of Almighty God; by living in the true Faith and Fear of Him, our only sure Defence; in humble Obedience to the King; and in Brotherly Love and Christian Charity one towards another.

How effectually would this Unity and Concord secure the public Tranquillity, and blast the Designs of those who bear a mischievous Hatred against the common Welfare? —Banish Discord; give up unkind Suspicions; and while every upright *British* Heart must agree in the most essential Principles; in an affectionate and dutiful Regard for a gracious Protestant Prince, and a steady Zeal for our excellent

cellent Constitution ; happy will it be, if all such unite in the firmest Bonds of Friendly Union. Let not any little accidental Difference of Apprehension in Matters of small Importance, break the beautiful and beneficial Chain of mutual Benevolence and Concord ; or weaken the public Strength by dividing it.

Let not those, who are uneasy at Imputations of Disloyalty to the King, be too ready to charge others with Want of Love to their Country. Nor let them, who are hurt by Reflections thrown upon their public Virtue, be too forward in imputing Principles of Disaffection. 'Tis the Enemy that sows these Seeds of Discord, and rejoices to see their mischievous Increase among those, whose real Principles should always make them real Friends.—As we all know the Importance and the Blessing of a Protestant Prince ; sufficiently instructed likewise by the grievous Sufferings of our *Protestant* Brethren, past as well as present, under a *Popish* Ruler ; with one Heart and one Voice let us all testify, in every proper Manner, and upon all Occasions, without Disguise or Reserve, an open unfeigned and steady Loyalty ; and beg of Almighty God, by whom Kings reign, still to bless, protect and preserve our most gracious Sovereign ; to grant him a long, a glorious and a happy Reign, over a flourishing, an obedient, and thankful People ; always to keep him in Safety under the Shadow of the divine Wing ; that no secret Conspiracy or open Violence may again disturb his Reign, or create Confusion in the Kingdom ; that *his* Enemies (the certain Enemies of *our* Peace and Prosperity) may be always clothed with Shame and Disappointment ; but upon Himself and his Royal Posterity the Crown of these Free and Protestant Kingdoms may flourish, till Time shall be no more ! *Amen.*

F I N I S.

(2)

Colony Corporation, 1000 W. 1st St., New York, N.Y. 10011
The Board of Directors of the Corporation
has the honor to acknowledge the receipt of your letter of the 10th day of January, 1966, in which you requested that the Corporation be authorized to issue to you a new stock certificate for the shares of common stock of the Corporation which were sold to you by the Corporation on the 10th day of January, 1966.

The Board of Directors of the Corporation has considered your request and has authorized the Corporation to issue to you a new stock certificate for the shares of common stock of the Corporation which were sold to you by the Corporation on the 10th day of January, 1966.

The Board of Directors of the Corporation has also authorized the Corporation to issue to you a new stock certificate for the shares of common stock of the Corporation which were sold to you by the Corporation on the 10th day of January, 1966.

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